

## An Indian Wedding.

On we went, until quite abruptly we came upon a grove of trees, in the midst of which, following a winding path, we found the little chapel, writes Rosa T. Shelton in Chicago Advance. Small and rude in many ways, it had a quiet dignity, and we felt a solemnity as we approached it, listening to its bell which so regularly called from their sun and stone worship the Indian "children of the prairie." Inside the fading light came softly through the stained-glass windows, scarcely penetrating: making silhouettes of the faces, dark even in the sunlight.

Gradually our eyes became accustomed to the dim light, and we discovered a venerable Indian in his kindly way beckoning us forward to seats of honor just before the altar. Indians are always kindly in their feelings toward those white men whom they can trust; warm-hearted and true are they to those whom they can prove their friends; more often is the smile seen than the frown, and only after bitter wrong does the cruel, savage part of their nature show itself. Treacherous they are not; suspicious, the white man has made them. Their true character is much distorted by us Eastern people, until we have lived among them.

Poor as was the little mission church, it still possessed a simple, embroidered altar-cloth, and the rector's chair was one of these made only for holy places. Gas was not known here, and was candles were too costly, so the altar was lighted with simple kerosene, sending out feeble rays over the wooden benches below. A small cabinet organ stood at one side of the altar, but the wedding march would seem out of place at the simple Indian marriage, and was fittingly left out. Through those windows, which were open, tree boughs bent and rustled, and mosquitoes innumerable entered unbidden. But what more suitable at a marriage of Nature's children, than that al. nature, animate and inanimate, should lend a presence there.

The church gradually filled. Indian squaws with babies predominated in the audience. The sad-faced rector, in gown and surplice, entered with book in hand. The hour arrived, but the bride was late. The father of the bride came, leading a little boy, followed by the mother and three small children. The father wore his citizen's dress, with a handkerchief knotted around his neck; the mother came in her shawl, the most important detail of an Indian woman's dress.

After a dead silence, broken frequently by the noise of babies and dogs outside, there sounded at the door a shuffling of heavy boots, unlike the soft, soundless steps of Indian feet in moccasins, and Winona and Caske walked to the altar, side by side, but out of step and out of time, followed by bridesmaid and groomsmen in like manner.

Winona was not yet sixteen years old, and like that of all Indian girls, her coiffure was simple. I mention that first since I noticed it first. The hair hung in a single braid over her shoulders, tied with a red ribbon in school-girl fashion. Her dress was short, of some dark stuff, the only adornment being a broad cotton lace collar around her neck. She wore a brown straw sailor hat and this completed her costume. The groom was dressed in ordinary citizen's clothes, a little the worse for wear.

They stood in bashful reverence while the rector stepped forward and read in the musical Dakota language the marriage ceremony. The responses were low and soft, almost indistinguishable even to us who were nearest.

A sadness came over me as I watched the girl-bride, for these Indian girls who marry while yet children so soon become old, wrinkled and haggard with hard work, when they should be strong and vigorous, in the prime of womanhood. And they are so ill prepared for the life awaiting them—no experience, no thought beyond the present! Yet this was a marriage of love, unlike the contracts made so often by the parents, in which those most concerned have no voice at all.

As they knelt in simple style for the heavenly benediction, even the dogs were silent, and the babies stopped crying; and quietly, side by side, they went out into the night—husband and wife.

It was a beautiful wedding because of its simplicity, and the lack of all things artificial; yet there seemed to be no gaiety among the people, and no rejoicing for the happy ones. This might be because Indians seldom show inner thoughts and feelings. The deepest feelings never change a muscle of a face or an expression of an eye. Yet Indians are as capable of deep emotion as white men. This is proved by those who know them best.

But there were to be festivities. Upon these we dared not intrude. Rumors of a dog-feast came to us. Dog-flesh is their richest delicacy and they say: "Why not? You eat pig! Is dog worse than pig?"

As we left the little chapel it seemed a benediction in itself. No massive pillars nor marble altar found we there; little to show men's handiwork, but standing so simple and plain, in the very heart of nature, it seemed a living thing, whispering Christ's message: "Go ye into all the world and preach the Gospel."

## About Old Maids.

There are few people that have not looked into the dictionary especially who know how the term "spinster" originated. We often find it in Shakespeare and other of the English classics, but it is used to define the spinster. This is its specific meaning. Its general significance is wider. There was an old practice in the years ago, that a woman should never be married until she had spun herself a set of body, table and bed linen. It is not difficult to see, says the Detroit Free Press, how easily the term became applicable to all unmarried women and finally became a law term and fixed. It is not the fashion among lawyers nowadays to specify the maiden by the word "spinster." "Single woman" is the phrase employed in its place, and, perhaps, with more satisfaction, because there is something about the spinster which is objectionable.

It is associated with acerbity, wrinkles, moroseness and general disagreeableness. The term "spinster" is decidedly objectionable to an unmarried woman. It occupies a close position to "old maid," which is certainly and always resented with scorn and oftentimes indignation. Really, there is nothing reprehensible in the term old maid, provided, of course, the maiden lady is well on in years. To call

any woman old when her face is not puckered up into a lot of wrinkles, when her eyes are bright, her figure erect and her step elastic is an unpardonable sin. But the term fills the bill. Around the word "maiden" cluster most of the fancies and recollections of youth. To apply the term maid to an elderly spinster would be a misapplication, because in the abstract a maiden is to the average mind a combination of beauty, blitheness, buoyancy and youth. Hence, if the term maid is to be used in connection with one well on in years, the adjectival qualifier "old" must be employed to note the distinction in age.

It is unfortunate that there should be so great a horror felt on the part of unmarried women toward the epithet—"old maid." There is this to be said of the old maid: She has an individuality of her own. She has a name which is vital. It is symmetrical. She does not hide her light under the bushel of matrimony. She is not absorbed into another's legal existence. In fact, she has just as much personality as any man. Every thing in this world is based upon the law of compensation. And in this fact may be found the compensation for the unmarried woman. If she has property she can do with it as she pleases without consulting a man, who possibly may be stubborn, or selfish, or mean. If she has no property, but has to work for her living, she is not compelled to spend a portion of it on a husband who is too lazy to work; or, if he is able and willing to work, is not able to earn enough to support two in reasonable comfort. These are compensations which are not without great value.

In the mind of every one that has a kindly nature the unmarried woman of mature years is clothed in peculiarly bright attributes. True, there are some mature maidens whose minds are so constricted to them the world is turned upside down and every man, woman and child is their particular enemy. But these are exceptions, and it has often been said that the exceptions prove the rule. Not long ago a woman killed herself because, as she confessed in an ante-mortem letter, she had not the courage to be an old maid. This woman was one of the foolish virgins. The old maid becomes in many cases a hallowed character. Her poor and kindly face, unmarked by a single selfish impression, is significant of the struggle that has been carried on within and the final triumph of spirit over matter. It takes a great deal of courage to stifle the aspirations of womanhood, to banish the dreams of youth and to settle down to the life of self-abnegation and sacrifice which maidenhood imposes.

The maternal longing is strong in the breast of every woman. Nature has implanted it there. She who is without it is not worthy the name of woman. And in extinguishing this longing there is a great burden of sacrifice. But this has its reward, too. There shines out of the eyes of nearly every unmarried woman who has reached "the old maid" period a light which speaks of gentleness and perfect serenity within. There are few old maids who, if they originally had lovable characters, are not really beloved by a wide circle of friends. She is more than esteemed. She is loved by every one that knows her. And, better than that, every one is ready and willing to show her those little courtesies and attentions which are so prized by all womankind. There seems to be a desire on the part of every thoughtful member of society to contribute as much as possible to the comfort and happiness of the old maid.

There was a time when the woman who was forced to live a single life was looked upon with a sort of pity. But that time has passed away. Spinsterhood is not now looked upon as discreditable. How can it be, when there are so many beautiful, charming and lovable women, not to say belles, who are included in its ranks? Some women remain old maids from choice. Some are old maids because they are true to the ideals of other days. Some because they are fearful of the quicksands of matrimony. Others because their ideal has not yet come to them. The reasons in each one of these instances is not only creditable but honorable. Some one has said that every woman, whether she be ugly or beautiful, deformed or symmetrical, has at some time in her life a chance to marry. Society should honor the beautiful and lovable woman who, rather than throw herself away upon an unworthy object, so respects herself and her sex that she prefers the single life. And what praise is enough for that woman's true heart whose life, on her own motion, is bereft of maternal joys and blessings because her affections are true to one that is no more! In whatever light we look at the old maid she appears to good advantage. Society honors its spinsters provided they have the character to win esteem and confidence. The old maid is a distinct institution of society. And it is not easy to imagine how society could fill her place.

Umbrellas will last much longer if, when they are wet, they are placed handle downward to dry. The moisture falls from the edges of the frame, and the fabric dries uniformly. If stood handle upward, as is commonly the case, the top of the umbrella holds the moisture, owing to the lining underneath the ring; it consequently takes a long time to dry, and injures the silk or other fabric with which it is covered. This is the main cause of the umbrella wearing out so soon at the top. Umbrella cases are responsible for the wear of the silk. The constant friction causes tiny holes that appear so provokingly early. When not in use the umbrella should be left loose and when wet left loose to dry.

A duel was fought in Paris the other day in which those old-fashioned weapons, the bow and arrow, were employed. The principals were each given a six-foot bow and a quiver full of steel-headed arrows. Then the seconds fled. Shooting began at will. After several shots had been exchanged one of the combatants started to run and the other chased him, shooting as he ran. The first fighter climbed a tree and the victor shot arrows among the branches until his stock was exhausted and then went quietly home to breakfast. The man in the tree was pretty badly wounded, but will recover. The fight, as usual, was about a woman.

Salesman—"That's a perfect fit, lady." Shopper—"Yes, they feel quite comfortable (slips off shoes and looks at sole). Mercy they are a mile too big! Why, they are 8's and I never wear any thing larger than 3's." Salesman—"These are 8's, lady, but you see there's been such a demand for them we've been obliged to mark them up." Shopper—"Oh! Well, I guess I'll take these. I thought they couldn't be 8's."

## Legal Notices.

### ORDER OF PUBLICATION.

(Tax Bill.)  
IN THE CHANCERY COURT OF BENTON COUNTY, TENN.—STATE OF TENNESSEE AND BENTON COUNTY VS. N. WYATT'S HEIRS.

IN this cause it appearing from the complainants' bill that the defendants, N. Wyatt's heirs, whose names are not known, and part of whom are non-residents of the State of Tennessee, it is ordered by the clerk and master that the said heirs of N. Wyatt, who are non-residents, be required to appear before the chancery court at Camden on the fourth Monday of September, 1890, and make defense to said bill within the time prescribed by law, or the same will be taken for confessed and set for hearing ex parte as to them. It is further ordered that this notice be published for four consecutive weeks in The Camden Chronicle.

This August 18, 1890.  
TOM C. RYE,  
Clerk and Master.  
S. L. Peeler solicitor for plaintiffs: 118-4

### ORDER OF PUBLICATION.

(Petition to Enforce Lien.)  
IN THE CHANCERY COURT OF BENTON COUNTY, TENN.—A. G. HAWKINS VS. BURRELL EARP.

IN this cause it appearing to the clerk and master, from the petition of A. G. Hawkins, filed in the cause of Burrell Earp, et. als., vs. B. F. Beasley, et. als., by which he seeks to enforce a lien as an attorney in said cause against the lands mentioned and described in the pleadings in said cause, and to sell the same to satisfy said lien; that the defendant, Burrell Earp, is a non-resident of the State of Tennessee, and a resident of the State of Missouri, so that the ordinary process of law can not be served upon him. It is therefore ordered that the said Burrell Earp enter his appearance in this cause on or before the fourth Monday in September next, and make defense to said petition or the same will be taken for confessed and set for hearing ex parte as to him.

This August 18, 1890.  
TOM C. RYE,  
Clerk and Master.

### ORDER OF PUBLICATION.

(Petition for Divorce.)  
IN THE CHANCERY COURT OF BENTON COUNTY, TENN.—TENNIE ROBERSON VS. RIGBT ROBERSON.

IN this cause it appearing to the clerk and master from the petition of the complainant, which is sworn to, and by which petitioner seeks to have the bonds of matrimony now subsisting between her and the defendant dissolved, that the defendant's residence is unknown, it is therefore ordered that the defendant enter his appearance in this cause, and make defense to said petition on or before the fourth Monday in September next, or the same will be taken for confessed and the cause set for hearing ex parte as to him.

This August 18, 1890.  
TOM C. RYE,  
Clerk and Master.

### ORDER OF PUBLICATION.

(Tax Bill.)  
IN THE CHANCERY COURT OF BENTON COUNTY, TENN.—STATE OF TENNESSEE AND BENTON COUNTY VS. H. KEE'S HEIRS.

IN this cause it appearing that Y. C. Kee, one of the defendants is a non-resident of the State of Tennessee, it is ordered by the clerk and master that the said Y. C. Kee be required to appear before the chancery court at Camden, on the fourth Monday in September, 1890, and make defense to said bill within the time prescribed by law or the same will be set for hearing ex parte as to him. It is further ordered that this notice be published in The Camden Chronicle for four consecutive weeks.

This August 18, 1890.  
TOM C. RYE,  
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S. L. Peeler solicitor for plaintiffs: 118-4

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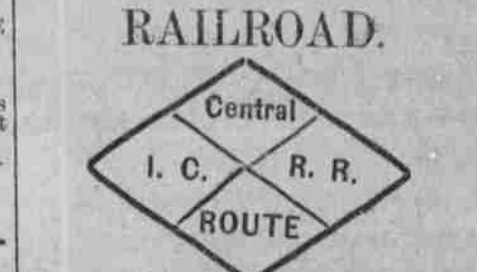
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